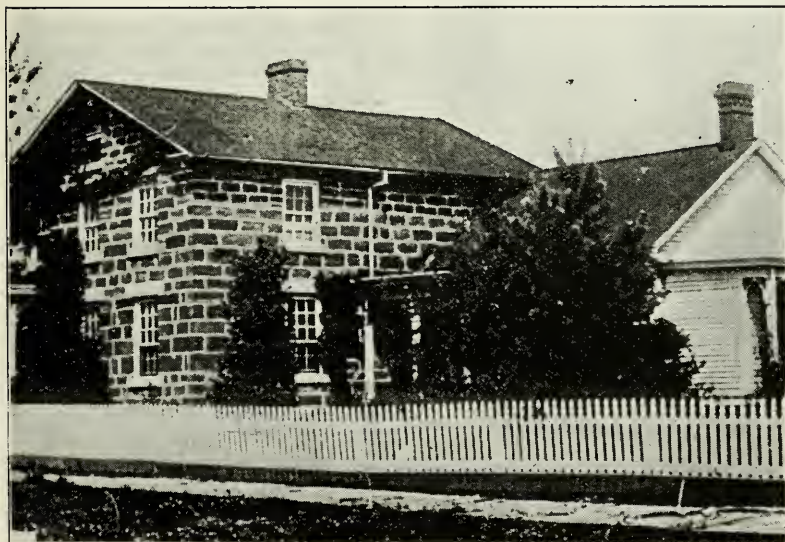


THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840



Carthage Jail Today

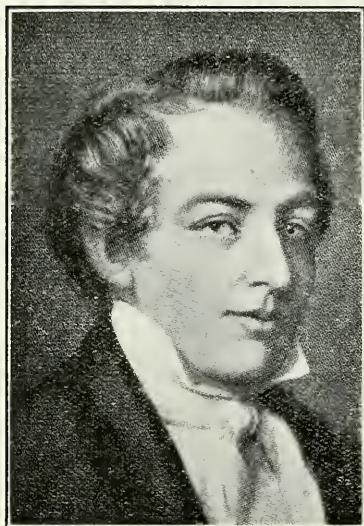
A Century Ago Joseph Was Martyred There; Today He Is Honoured

(See article page 657)

LIFE IN PERSPECTIVE

By ELDER WILLIAM A. HYDE

A SAYING of a wise man caught my eye. It sank into my mind as words sometimes do, and commenced to germinate. Said I, "Here is a seed thought, let me cultivate it, and it may bring profitable meditation." Straightway I set it down, and here it is: "The purpose of life is to believe, not what the hours, but what the years and the centuries say." Thought I, this has the simplicity and the soundness of scripture. In its depths there may be much comfort. It will help me to have the right



JOSEPH SMITH

perspective of life. It will show me the value of distance in making up the beauty of a scene—the advantage of keeping my eyes ahead instead of upon the unlovely things at my feet. Then I began to put down in order the various ends to which my thought was leading me, and straightway a score or more of men and women came flocking to me out of history to furnish me proof for my argument. "I must close my record to all but a few," I said regretfully, and here they follow.

Joseph the son of Jacob, for his virtue was cast into prison. He lay in a dark dungeon, in privation and loneliness except for the malefactors and evil men around him. Here, for ought anyone knew, was to terminate a life that had much promise for this dreamer.

To those who knew only the superficial circumstances, what did this hour say?

That virtue is not profitable. That if one is to succeed, he must make obeisance to power, and not listen to his conscience. As we know history, what do the centuries say?

That virtue is a highway to the favour of God. That upon one great act world history may be built. That a generation was established upon this man's merit. That his family banner should be carried by worthy men down to the latest day, and that his life has coloured the history of the world.

One who had within Him the essence of divinity, walked the hills of Palestine. He seemed merely a man among men. He had not so much a home, as the "foxes had holes, or the birds of the air had nests." He preached the new doctrine of love, as against the old doctrine of "an eye for an eye and a tooth for a tooth." He made friends of the poor, and enemies of many of the rich and powerful. He came, bruised and beaten and spit

upon, to ignominious death between thieves, with but a few friends weeping out their sorrow around Him.

To the jeering, as well as to the mourning witnesses, what did that fateful hour say?

That it is not profitable to set one's self up against established customs and traditions. That lofty thoughts cannot be depended upon to beat down the granite walls of prejudice. That a wholesome philosophy of life cannot safely run counter to the passions and prejudices of men in power. That there is small comfort to bleed on a cross, when your followers turn again to their fishing.

As we know them, what do twenty centuries say?

That unnumbered ages before, the Son had His eye on Calvary. That a God descended and rose again, to sit on the right hand of power. That One who created the world came to save and redeem it. That sacrifice of self will win a crown. That faith is the great necessity in a world of doubt. That countless millions from that fateful hour have more or less clearly seen the light ahead. That where a few men and women wept upon that desolate hill, thousands would cheerfully give their lives to add to that mission and sacrifice.

Many have suffered by torture and burning, because they had the courage to think independently—refusing to follow the beaten path of error.

What did the hour say of such?

It is dangerous to liberate the mind. Others have thought for you, at your peril you disagree.

Yet the centuries have canonized Galileo, Bruno, and Luther, and a hundred others who dared to exercise the right to think and speak.

Out of the backwoods came a boy who had the courage to ask of God a direct, specific question. God heard

him as He hears all faith, and from the heavens revealed Himself and His Son, and made answer. With child-like obedience Joseph Smith set himself to do the will of the Father and the world opposed him. He was called a dreamer, a trickster, a scoundrel, and for the remainder of his life was harassed as few men have been. Assaulted, hounded, beaten, imprisoned, and finally slain, while his dazed and bewildered followers stood helpless.

Before an incredulous world, what was the verdict of that hour?

A Century Turns

NEARLY a century ago the Prophet Joseph Smith and his brother, Hyrum, were slain by a mob of men with painted faces in Carthage, Illinois. Two years later persecution forced the saints to leave the State.

Only a few days ago in the public square of Carthage a civic ceremony honoured Joseph Smith and Mormonism as the State of Illinois placed a marker pointing the way to the old jail (see cover) where the martyrdom took place. The inscription read: "In the Old Carthage Jail, which stands one block north of here, Joseph and Hyrum Smith, prophet and patriarch of the Mormon Church, were killed by a mob on June 27, 1844. Two years later the Mormons withdrew from Illinois, where they had settled in 1839, to the Great Salt Lake."

A series of 20 half-hour talks on the life and works of Joseph Smith were presented over Carthage's radio station.

That one cannot see the unseeable. That one cannot have verbal answer from God. That you cannot set up divine authority against accepted thought. It was the old warfare of the Eastern world, revived upon a land of liberty.

To nearly a million followers, what does the century say?

That a universal man had come upon earth's scene. That mobs cannot still the voice of the Almighty. That men had rejected a philosophy of saving power. That a light had come into the world that the clouds of error could not dim. That a saving force had come to bring about the regeneration of the world.

The church that this man led was momentarily stunned by the tragedy. It was left to pursue, unled for the time, its hazardous and imperiled way. The bones of many of its people bleached upon the plains. Like its founder it was buffeted and smitten. It was ostracized from among the family of accepted Christian churches. Its name was anathema in all lands, and at times, harpies gloated over its impending destruction.

But to us, who remain upon the stage to bear the work, what does the century say?

That truth is indestructible. That the authority of God may exist quietly and potently among men. That a man from the farm or the workshop may come to wear the mantle of an apostle or a prophet. That a desert with divine help is kinder than a mob. That temples grow out of the ashes of martyrs. That the Holy Spirit is perennial and life-giving. That the growth of the kingdom is but the evolving of principles, the whole of which are in the mind of God, and yet to come.

AS for you and me, as the hours strike, one after another, what do they say?

I am weary—I am disappointed—I am nearly discouraged. This has been a sorrowful day for me. I stood at the grave of a friend. Today I was sorely tempted. Today a man pressed me for the payment of a debt. Today I was misunderstood. My troubles never come singly. "It never rains but it pours." I am very tired.

When we come to see the whole of our lives, what shall we say?

Life has been an up-hill climb, but the view is splendid at the summit. The important thing is that I am not in the valley below but upon the mountain top. That patience has been more than half of my faith. That I have choice friends with me now and on ahead. That love is the great law. That obedience to God is not servility. That in my travels I have carried my treasures with me—they are in my mind and heart. That I have battled and striven, I have honest scars my body will testify. Surely this has been a good life, and its pains are not the least valuable.

What does the hour say about our work in the Church?

People are slow to learn. They will not bear responsibility. I do not seem to see the results that should come from days of study and work. Why should I give up the joys of life that other people have, to serve the unappreciative?

These are things we sometimes say. What is the answer that the generation gives?

(Continued on page 663)

STRENGTH IN WEAKNESS

*By Frederick Webb**

AND lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

For this thing I besought the Lord thrice, that it might depart from me.

And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. . . . (2 Corinthians 12: 7-9.)

HERE we read of Paul's weakness and infirmity. God allowed him to be afflicted so that he might be kept humble in order to accomplish the purposes of the Lord.

When an electrician wires an electrical circuit, he introduces a "weak spot." It is a fuse. This "weak spot" will break down if the circuit is overloaded. The genius who designs and builds a steam engine fits a safety valve onto the contrivance so that the steam pressure cannot rise above a predetermined safe maximum.

Down through the generations in the application of power man has found it necessary to guard against power becoming too strong and destroying itself—and perhaps the person organizing it, too.

The motor-car, one of the few pieces of mechanism without a safety valve or a speed-governor other than its driver's personal control, is a good example of power without an inherent "weak spot" to govern its use or misuse of power. The automobile, dependent only on its driver's wisdom and skill or lack of those qualities, is responsible for more tragedies than any other man-made mechanism.

Paul was so brilliant a scholar, so zealous a missionary and so able an advocate of the Lord's message that he needed a controlling "weak spot." He who could heal others and possessed such great gifts could not heal himself because God in His infinite wisdom saw that Paul needed this "thorn in his flesh lest he should be exalted above measure."

The Saviour possessed perfect poise and His every action was dictated by a divine wisdom. But we are constituted differently. It is in our weakness that we turn to God, and He can influence us and guide us more easily.

Too often our self-confidence becomes arrogance and pride, and our righteous desire to develop our talents turns to wicked ambition. These evils cannot happen to us so readily if our individual weaknesses make us more dependent upon our Father's help and guidance. When men are strong and self-sufficient, they imagine they can do without God. In their weakness they turn to Him.

Paul says further, "Therefore, I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak then am I strong." (2 Corinthians 12: 10.)

*Sparkbrook branch, Birmingham district.

AUXILIARY GUIDE FOR NOVEMBER

PRIESTHOOD

THE following topics may be presented as talks by members. Assignments should be made each week in advance.

First Week. Topic: Open. To be selected by the group leader.

Second Week. Topic: Prayer. See suggestions in the Quorum Bulletin printed with the Gospel Doctrine Sunday School Lessons for fourth quarter.

Third Week. Topic: Virtue. See references of Quorum Bulletin, p. 109.

Fourth Week. Topic: Current events.

Branch Presidents: Please have members report on visits to families, tracting or any other branch activity. These reports should be given before the group and if any time is left subjects such as given above may be considered.—CONWAY A. ASHTON.

GENEALOGICAL DEPARTMENT

SPECIAL ANNOUNCEMENT

LESSONS this month as scheduled in the Genealogical Manual.

The postage charge for sending sheets through for temple work has been reduced. *The only cost required is four pence for each ten sheets, minimum charge.* Will all members, branch presidents, district presidents and genealogical officers please bear this in mind?

Sheets for Baptism and Endowment in the temples must be accompanied by a copy of the family records pertaining to them. That is to say, One Family Group Records and Pedigree Chart or Charts which have the same names on them as the Baptism and Endowment sheets should always be sent with the Baptism and Endowment sheets.—CONWAY A. ASHTON, GENEALOGICAL SUPERVISOR.

MUTUAL IMPROVEMENT ASSOCIATION

SUNDAY JOINT PROGRAMME

Organ or piano prelude: Five minutes before opening.

Opening Hymn: "Arise, O Glorious Zion," page 112.

Invocation.

Solo or Choral Item.

Reading: "Acts 15: 1-33."

Address: "The Law of Moses Fulfilled and Superseded by the Gospel." (Contrast between "Ye have heard that it was said of old," and the Lord's authoritative "But I say unto you," in the Sermon on the Mount.) See Galatians 3: 23-29; Matthew 5: 6, 7; and Acts 15: 1-33.

Hymn: "Sweet is the Work," page 91.

Address: "The Beatitudes." (See the Sermon on the Mount and describe its relationship to the slogan—spirituality in the home.)

Closing Hymn: "Before Thee Lord," page 272.

Benediction.

M. I. A. FUNDS

November 20 has been set as the day for M. I. A. Mission Fund remittances to be made to the Mission office. One-half the money collected for membership cards is to be sent directly from the branch M. I. A. secretaries to the Mission office.

MONTHLY REPORTS

The M. I. A. report system depends on the branch M. I. A. secretaries. Secretaries! Get the reports to your respective district supervisors before the 20th of each month so that they may submit a district report to the

Mission office by the 25th. If your branch is to receive recognition for achievement in the Achievement Programme which is to be announced soon, the reports will have to be prompt and accurate.

OPEN NIGHTS IN M. I. A.

In either October or November there are five M. I. A. nights. Four of them are programmed in the M. I. A. manuals; the fifth offers the opportunity for the branch Community Activity Committee to function. According to the Church programme, there is no departmental work, but special music, drama or dancing activities with the whole Association participating. Try the quadrilles and M. I. A. dances listed in the new Community Activity Manual. Produce or read a one-act play, or practise musical numbers that can be used for the spring operetta or musical comedy. Use the open nights for demonstrating and practising last year's appreciation course material.

PROJECT FOR NOVEMBER

The Year-round programme leaves November open for branch initiative. The October Hallowe'en Ball comes late in the month, and, in branches where it is being made an outstanding affair, November can profitably be used to plan later projects. November is not too early to begin gathering ideas for the Gold and Green Ball in January, or for a special Christmas party.—BRITISH MISSION Y. W. AND Y. M. M. I. A. BOARDS.

LIFE IN PERSPECTIVE

(Concluded from page 660)

Today I saw a boy who was hard to manage in my Sunday School class. He has grown to be a strong, energetic man. He is now doing the work I did in my prime. He laughed when he recounted his pranks. Something I once said, lodged in the heart of a young man, set him to thinking; today he told me of it and his eyes beamed gratitude. There is an ebb and flow in the tide of our work, but the mark is ever higher. Our methods are improving and I am sure that there is inspiration at the helm.

Lest there be a hidden weakness in my text, let me strengthen it with another: "This moment or this hour only, belongs to me; the years and the centuries are in the hands of God."

This breath I draw—this hour I live, is mine through the gift of providence. I can lay claim to no other. I have taken the torch from the hand of someone who has preceded me. It is for me to bear it, this hour that I live. Before this world was peopled the foundation was laid for the Church of God. All who have come and have had the will to do, have had their part to perform. Higher and higher, this edifice, planned by divine architects, has grown. Happy should I be if I am permitted to put one stone in the wall. This moment or this hour that God has given me, I must not waste. This hour only is mine. I must use it in building.

And what is there in those centuries ahead?

Only the Father knows. This we may assuredly believe, that He who formed the earth and rolled it forth into space and said, "It is good," will see it renewed as a celestial sphere, and will look upon it and say, "It is perfect." And it shall be given to those who have endured and overcome, and shall be their eternal habitation.

Let me then have faith and patience to wait upon the Lord.

Let me have energy and spirit to take the place allotted me in the divine programme—happy, and esteeming myself greatly favoured if I am permitted to serve, and perhaps to suffer,—
(From *The Improvement Era*).

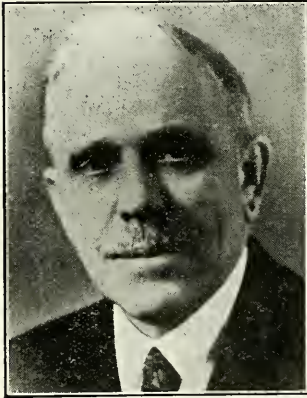
THURSDAY, OCTOBER 17, 1935

EDITORIAL

BETTER FEEDING

THAT was an interesting discussion that took place recently in Geneva at the meeting of the Technical Organizations Committee of the League Assembly, as reported in the public press. The "view was taken that by increased food consumption great improvements could be effected in public health." Does any informed person doubt the correctness of this view? The report continues:

It was also said "that the peoples of important parts of the world were definitely underfed." In addition to this, in the poorest regions "there were enormous areas in which a very large population had to be satisfied with what was strictly necessary."



PRESIDENT MERRILL

Even in more advanced countries it was recognized at present that the nutrition of large parts of the population was insufficient. It was pointed out that in 1929 when prosperity in the United States was at its height President Hoover declared that about six million people in that country were still underfed. An even worse condition prevailed at the time in some other countries which had reached a high stage of development.

It was pointed out that if consumption could be increased the standard of living of everyone would be improved and the economic problem solved. However, considerable efforts have been made to relieve the agricultural situation by putting restrictions on production. This, however, it was asserted, would not tend to improve the general standard of living, nor would it lend to more satisfactory health conditions.

The last of the foregoing statements is believed to be correct by many thinkers who have no connections with the "Technical Organizations Committee" of the League Assembly. In efforts to improve the economic conditions of the farmers the method widely prevails of limiting production even in the face of the fact that hunger may stalk abroad in the very land that is suffering from too much food! What a contradiction! How absurd

it all appears! Yet we must not be too ready with criticism and condemnation.

Intelligent, thinking and careful men, after long study and deliberation, have actually concluded that under present conditions the wisest thing to do is to limit food production. These men know as well as anyone that myriads of people are underfed. Yet they are able to convince legislative bodies and other bodies representing the people with the result that laws are made authorizing them to limit the planting and harvesting of food crops.

We refer to these things because they demonstrate without further proof that the times are completely out of joint, and that human wisdom has so far failed to devise methods of setting things right. So confusion, uncertainty, and fear still prevail in the seats of government. Yet the officers who sit there would certainly in most, if not all, cases gladly welcome peace, security and happiness for the people.

Is it possible that they will have the extreme satisfaction of seeing this ardently-hoped-for condition prevail? Yes, if their peoples will keep the two great commandments—love the Lord their God with all their might, mind and strength and their fellowmen as themselves. Is not the keeping of these two commandments a necessary base upon which peace and security can be built? Certainly the elimination of selfishness and greed, which are mainly responsible for the present state of affairs, is a necessary prerequisite for the establishment of permanent peace. Think as we will, talk as we will and act as the law allows us to, we should not forget it was doing just these things that has plunged the world into the chaotic state now prevailing. The rule that "might is right" will have to surrender to the Golden Rule if "peace on earth, good will to men" shall "cover the earth (or any portion of it) as the waters cover the mighty deep." Let all lovers of Christ remember these things and adopt His plan of "recovery."—JOSEPH F. MERRILL.

THERE are seeds of happiness planted in every human soul. Our mental attitude and disposition constitute the environment in which these seeds may germinate. There is as much need for sunshine in the heart as for sunshine in the world.—PRESIDENT DAVID O. MCKAY.

DISTRICT CONFERENCE NOTICES

PRESIDENTS JOSEPH F. MERRILL and Joseph J. Cannon will be the principal speakers at Irish district conference in Belfast branch hall, 122 Upper North street, Belfast, Saturday and Sunday, October 19-20. Saturday's programme will begin at 5 p.m., and Sunday services will be held at 10 a.m., 2:30 p.m. and 6:30 p.m.

Hull district conference will convene in Hull branch chapel, October 26-27.

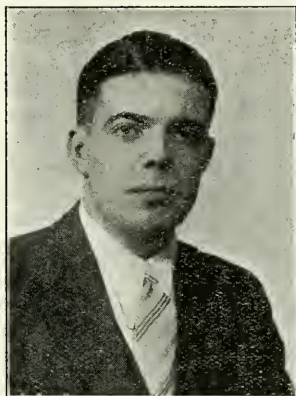
LEADERS IN THE MISSION

President William Stout of Scottish District

By ELDER E. JAY MILNE

MEN who have achieved success are men who have worked hard and steadily at their jobs. They are men who knew how to apply efforts for practical results. Indeed, it is a great maxim: "Work, more work, and yet more work." The divine fiat which was given in the Garden of Eden and which has persisted down through the ages was that man should thrive "in the sweat of thy face."

Strenuous labour and long hours are no strangers to William Stout Jr. of Edinburgh, Scottish district president. For several years he has been arising at 5 a.m. each morning, continuing his tasks until the evening hours. Ever since he left school at the age of 15 years he has been an arduous toiler. In the bakery shop where he works or in the duties of the presidency, William Stout keeps strenuously active, and is adept at finding work for others also.



PRESIDENT STOUT

The eldest of five children, he was born in Edinburgh, June 25, 1907, the son of William Stout Sr. and Barbara Stronach Stout. His parents were not religiously inclined, yet they brought their sons up to respect law and honour their fellow men. Although his father was a confessed agnostic, William and two of his brothers, having attractive voices, were invited to sing with a Presbyterian church choir.

They sang with this group for a number of years. At the present Elder Stout is the only member of his family belonging to the Latter-day Saint church.

As a youth of 17 years William Stout had an experience that set him thinking seriously upon religious matters for the first time. He relates the incident:

There was a strike of the male members of the choir, the reason being that the minister was desirous of coming to the ante-room in which the choir members were closeted before the opening of the service. The minister wished to offer up a prayer for the choir, preliminary to leading them into the church for the service. The men were unanimous in their opinion that this would be tampering with the simple Scottish mode of worship. This was my first experience of the determined simplicity of the Protestant churches, and started me thinking more seriously upon spiritual matters.

Even with this contact with things of an ecclesiastical nature it cannot be said that he was religiously inclined as a young man. As his father was a sceptic, young William was taught the re-

puted faults of the Bible and the church systems in general. But now that he has embraced the true Gospel he marvels how others, the countless millions of Christians, can be satisfied with the incompleteness of their church services.

Like most young men in the United Kingdom he was given a common education and like most young men he left school early to make his own way in the world. Even though he had left school there was a desire for knowledge deeply instilled within him. Study from books and countless contacts with people of all crafts and spheres has made him think deeply into the problems that beset mankind. A favourite pastime when driving his bakery truck route is to juggle figures in his head in order to keep his mental faculties fully alert.

But hard work alone cannot account for his rise to leadership. Behind the efforts of each man must be some driving force, some impelling instinct. Elder Stout is a man with a goal, a purpose in life, and has a driving force which leads him on, and that is the Gospel of Jesus Christ. The tale of his conversion is a story of the triumph of spiritual values over mundane knowledge.

As William Stout grew to maturity there came the time in his life when he met the one girl who appealed to him most. But "Dolly" Houston was a Mormon. Meeting her was a new experience and as the courtship progressed he was led to investigate the doctrines she believed and practised. Opposition within the family, especially from his parents, ensued. But as President Stout relates:

I investigated the Gospel for some three years, and during the last year was convinced as to the authenticity of the restoration of the Gospel, but I would not be baptized without my parents' consent. I made it a matter of prayer, and eventually my prayers were answered. My parents, although they do not come to the meetings, soon realized that there must be something behind it all. And on September 10, 1928, I was baptized in the Firth of Forth at Granton.

Scottish District

Two native Scots, Elder Samuel Mulliner (born in Haddington, East Lothian, Scotland, January 15, 1809) and Elder Alexander Wright (born in Marnoch, near Banff, Banffshire, Scotland, January 27, 1804) were the first ambassadors of the restored Church to Scotland. Emigrants to Canada, they returned to their parent land as missionaries, December 20, 1839. Elder Mulliner first proclaimed the Gospel in a public meeting in Scotland in Bishopton, near Paisley, January 10, 1840 and four days later Alexander Hay and his wife, Jessie Hay, were baptized in the River Clyde, near there. They were the first converts.

Among Scotland's sons who have risen to prominence in the Church was the late President Charles W. Nibley, former second counselor to President Heber J. Grant in the First Presidency. He was born at Hunterfield, near Edinburgh, February 5, 1849. Aberdeen, Airdrie, Edinburgh and Glasgow branches now comprise the district.—
W. J. A.

TWO years later, December 26, 1930, William Stout and Eliza Gray (Dolly) Houston were married. This happy young couple have one child, a son, Douglas, two years old.

Church work in all its phases appeals to Elder Stout strongly.

But the M. I. A. with its programme of guidance for the whole individual has given scope to his own talents and he has endeavoured to induce others to participate with him in these beneficial pleasures. Whenever there is an outing or social President Stout is the hub of activity.

Characteristic of President Stout's spirit in M. I. A. was the Stouts' 250-mile journey in a borrowed motor car to the Kidderminster conference last June. During the journey—probably the longest travelled by conference delegates—the car twice broke down, but even an all-night repair job did not daunt the cheerful Scot.

As for the Gospel itself, President Stout is convinced of the divinity of all its principles. But he is especially fond of the Word of Wisdom and the law of tithing. In his own home he has proved the worth of living according to the Lord's revealed word. He knows, as President Heber J. Grant has repeatedly said, that the evils besetting mankind would largely disappear if the principles of the Word of Wisdom were obeyed.

Finally, President Stout is humble. Hand in hand with humility is true repentance, and in repentance there is power. William Stout appreciates this fact and knows that no man can succeed in his labours—however hard he may strive—in the Kingdom of God, unless he has the ability to repent and keep himself humble. Brigham Young has said, "When men truly and heartily repent. . . then are they entitled to the administration of salvation and no power can withhold the good spirit from them."

NEWS OF THE CHURCH IN THE WORLD

Established in 1778 the *Montreal Gazette*, one of the oldest and largest newspapers on the North American continent, recently published an article, a full news column in length, on the uplifting influence of the Latter-day Saint church in the western section of the Dominion. An excerpt from the article indicates its favour: "While the political, economic and social life of Alberta is being disturbed and confused by social credit movements, C. C. F. activities, and other manifestations of a drifting public opinion, it is consoling to find evidence of surviving sanity on the part of some, at least some of the more influential citizens of the province. There occurred a short time ago the quarterly conference at the Taylor stake of the Mormon church. The *Weekly Herald* of Lethbridge contained an interesting report on this conference, which was attended by Bishop Wells of Salt Lake City. The

meat of the matter contained in this report is the address delivered by H. S. Allen. Mr. Allen was born in Utah and moved to Southern Alberta forty years or more ago. He has the reputation of being one of the ablest business men of Western Canada, and judging from his remarks on the occasion of the above-mentioned meeting he is a man whose views are certainly sound and safe . . ."

President Franklin D. Roosevelt of the United States, recently visiting in Salt Lake City, esteemed the city and people. Among his words were: "It is good to be in Salt Lake again on this beautiful day. I am happy to be greeted by my friends, the governor of Utah and the mayor of Salt Lake City. No sight in the United States gives me such a thrill as when I wake up on the train and find myself coming down into the Salt Lake valley. I had the same thrill this morning."

MANCHESTER DISTRICT CONFERENCE

PRESIDENT JOSEPH J. CANNON of the British mission, Dr. James Lloyd Woodruff of Los Angeles, Elders James W. Calderwood and Philip J. Badger and Sister Constance Woodruff of Los Angeles were speakers at the evening session of Manchester district conference in Rochdale Town hall Sunday, October 6. In attendance were 327 persons, nearly half of whom were non-members. District President William Gregson conducted.

President Cannon spoke of the two evidences of Joseph Smith's divine calling: the organization of the Church so admirably fitted to life, and his teachings which contain the highest philosophy.

Sister Ena Birchall of Irish district and Brother Hugh Q. Jones rendered vocal solos and the Mission M Men quartette sang.

Speakers in the afternoon were Elders Keith L. Freeman and Mel-

vin M. Richards. Sisters Birchall and Dorothy Blythe sang solos, the M Men quartette furnished a number and Sister Marion Baron gave a reading, "A Challenge." There were 171 persons in attendance.

In the morning a testimony meeting was held, followed by services at which Supervising Elder L. Dean Hickman and Elders Woodrow Marriott, Leland W. Thomas and Frank Gunnell and Sister Elizabeth Cornwall, Mission Primary supervisor, were speakers. Selections were given by the district Singing Mothers and the M Men quartette.

Saturday evening "tea" was served in Manchester Cooperative hall, and was followed by a social in Manchester branch hall. President Cannon was honoured guest. Primary children were entertained in the afternoon, Sister Cornwall taking charge.

OF CURRENT INTEREST

Prince—The new Prince, son of the Duke and Duchess of Kent, continues to gain strength as words of congratulation come to his parents from all parts of the world. Born Wednesday, October 9 at No. 3 Belgrave Square, London, the new Prince ranks as sixth gentleman in the land. First is the King, next the Prince of Wales, third the Duke of York, fourth the Duke of Gloucester and fifth his father, the Duke of Kent.

Sanctions—Although fighting continues in Abyssinia as Italian troops press toward the interior, Geneva, Switzerland, home of the League of Nations, occupies the center of the stage of world affairs. Last week 53 nations agreed in the League Assembly to apply sanctions against Italy, which had been adjudged the aggressor in disregard of Article 12 of the League covenant by a League council of 13 nations. Only Austria and Hungary refused to support sanctions. As the first step in the application of measures against Italy, 50 nations agreed to: (1) raise all existing embargoes on export of arms and

munitions to Abyssinia; (2) place an embargo on export of arms and munitions to Italy or Italian possessions; (3) take steps to secure arms exported to other countries are not re-exported to Italy or Italian possessions, and (4) annul all existing arms contracts placed on Italy. Further measures are now under consideration. League members are hopeful of securing cooperation from non-members such as Germany, United States and Japan. War reports from Ethiopia continue to be conflicting, although it is generally agreed that Italian troops have met little resistance thus far.

Appreciation—Mayor Louis Marcus of Salt Lake City recently received a personal letter of gratitude to the people of that city from Sir Malcolm Campbell, English race driver who recently established a world's land speed record of 301.337 miles per hour on the salt beds of Utah (*Star*, September 12). Sir Malcolm described Salt Lake City as "the most beautiful city I have visited in the States," and thanked citizens for their kind hospitality.

FROM THE MISSION FIELD

Arrivals—Arriving in London October 1, Elder Ellis Edward Craig of Central, Arizona was assigned to Liverpool district and Elder LeRoy Albert Kettle of Salt Lake City, Utah, was assigned to Norwich district.

Release—Elder L. Gordon Park was honourably released from his missionary labours, having served in Manchester, Norwich and Nottingham districts.

Doings in the Districts: Bristol—"Philosophy of Mormonism" was the theme of Stroud branch conference held Sunday, September 22, in the home of Sister Myrtle Cooke, under the direction of Brother A. Fletcher. Speakers included Supervising Elder Gordon K. Ashley, Brothers Douglas Cooke and Jack Cooke, Sister Ivy Fletcher and Sisters Myrtle Cooke and Lince Cooke. Brother Alma Cooke was set apart as first counsellor in the branch presidency. Thirty-four persons were in attendance. The Mission M Men quartette visited Stroud, Thursday, September 26.

Liverpool—Burnley branch Y. W. M. I. A. sponsored a dance in the branch hall recently, with more than 100 persons from Burnley, Nelson, Accrington, Blackburn and Preston in attendance. Sister Doris Owens of Burnley was crowned queen by Supervising Elder Ray L. Richards. Her retinue included Misses Ula Berbeck, Doris Price, Evelyn and Jean Taylor and Master Malcolm Ebbs. Sister Jennie Woods of Blackburn was winner of the beauty contest.

Burnley branch hall was scene of a branch Primary "At Home" day, in the form of a bazaar and concert, Saturday, September 21. Arrangements were supervised by Sister Emily G. Astin, Primary mother, and Sisters Nancy Lord, Lillian Moore, Jane Lomas, Lillian Owens and Emma Owens. Brother Edwin Astin was in charge of the musical programme in the after-

noon, and in the evening Brothers Frank Lord and Luther Espley and Sister Emma Hardy provided a ventriloquial sketch. Miss Doris Price was crowned Primary queen.

More than 50 persons were entertained at Wigan branch rooms at a social and dance sponsored by the branch social committee Wednesday, October 2. With Brother Frank Brindle acting as master of ceremonies, the programme consisted of vocal solos by Brother Richard Tinsley, recitations by Sister Madeline Ellison and vocal numbers by Mr. John Brian and Miss Helen Platt. Dance music was furnished by Brother John Charles Rickard, Mr. Richard Burgess and Frank Monks. Refreshments were served by the Relief Society, under the direction of Sister Lavina Webster, president.

Birmingham—Kidderminster branch chapel was the scene of a "Scout Supper" of Troop K. D. 8 Boy Scouts, sponsored by Kidderminster M. I. A., Tuesday, September 24. Honoured guests were Lorenzo Dunn, district Y. M. M. I. A. supervisor, and Branch President Robert L. Dunn. Exercises were under the direction of Scoutmaster Bertram H. Stokes and his assistant, Brother Dennis F. Collins.

Nuneaton branch held harvest festival services in Masonic hall, adorned with farm products and flowers contributed by saints, Sunday, October 6. Sunday School officers decorated the hall. Branch President William L. Nightingale conducted the evening meeting, at which President Norman Dunn was in attendance.

Nottingham—A sketch, "Votes," was the highlight of a Mansfield branch Relief Society social in the branch hall Saturday, September 28. Participants were Sisters Edith Limb, May Cooke, Hilda Day, Edith Trossell and Dorothy Blythe.

Branch choir provided music and

Elders William A. Berry and Frank Wheatley gave talks at the annual Leicester branch harvest festival services Sunday, September 29, in the branch hall. Branch President George E. Gent was in charge, and products were sold the following Monday. Nearly fifty persons attended.

Hull—Grimsby branch held harvest festival services in the branch hall, Sunday, September 29, and a harvest social followed Monday, September 30, under the auspices of Sunday School officers.

Hull *Daily Mail* (September 25) published an account of services conducted by Hull branch Sunday School children at Hull Children's hospital Sunday, September 22. Inmates were presented with five dozen eggs and bouquets of flowers. A personal letter of thanks from the assistant matron was received by Sunday School officers.

Hull branch hall resembled a veritable prosperity horn of fruits and vegetables as harvest festival services were conducted there Sunday September 29. The Relief Society was in charge of the harvest social the following Monday.

Sustained Wednesday, October 2, as officers in Hull branch Y. M. M. I. A. were Brother Myles Ramm, president, and Brother Leonard R. Bailey, secretary.

London — President Joseph F.

Merrill's address, the "Challenge of Mormonism," attracted 36 saints and friends to Brighton branch hall, Sunday, October 6. President Merrill pointed out that the "Book of Mormon is the most wonderful book ever published." Sister Emily T. Merrill related some faith-promoting incidents in her life. The

meeting was conducted by Branch President Robert Hannah.

Sister Ramona W. Cannon, Mission Relief Society president; District President Andre K. Anastasiou and Elder M. Neff Smart of the Mission Y. M. M. I. A. board and Elders Parley P. Giles and Claudius E. Stevenson were speakers at Brighton branch services in the branch hall Sunday, September 30.

Brother William O. Chipping of St. Albans branch was appointed second assistant superintendent of the Mission Sunday School board, Wednesday, October 2. Sister Winifred A. Osborn of

St. Albans branch was sustained as secretary, filling the position previously held by Brother Chipping. The following were sustained as members of the British mission Sunday School board: Sister Constance L. Rayment of Luton branch and Elders Bertram T. Willis, Gilbert R. Langton and John W. Boud, Jr.

Sheffield — Doncaster branch hall, Trafford street, was the scene

Press Comments

NEWSPAPERS continue to publish favourable reports on district conferences and visits of President Joseph F. Merrill to Sunday services of various branches. The first four conferences in the fall series (Birmingham, Wales, Bristol and Manchester) were "covered" in detail by local news organs.

Kidderminster *Times* (September 21) printed an article 20 column inches in length on Birmingham conference, and Cheltenham's *Gloucester Echo* (September 30) devoted seven inches of column space to Bristol conference, which "was the first ever to be held in Cheltenham under the direction of a local member, Mr. H. S. Millard." An excerpt characterizes the tone of the Pontypool *Free Press* (September 27) article on Welsh conference: "Crowded congregations listened with close attention to the several addresses dealing principally with the work and ideals of the Church of Jesus Christ of Latter-day Saints. . . . President Joseph J. Cannon gave an intimate study of Joseph Smith, the founder, and Miss Constance Woodruff greatly impressed both by her eloquence and sincerity."

of Sheffield district opening M. I. A. social Saturday, September 21. Sister Lillian Clark, district Y. W. M. I. A. supervisor, conducted the programme, which included numbers from the various branches, and District President G. H. Bailey was the honoured guest. Musical numbers were provided by Brother James Burton of Doncaster branch, accordionist. The latter part of the programme was devoted to games conducted by Rawmarsh branch officers, and refreshments were served to 70 persons by the Relief Society.

Norwich—Proceeds of Norwich branch harvest thanksgiving sale in the branch hall Monday, September 23, went to the Relief Society.

Norwich branch Primary recently held its homecoming social at the home of Sister E. Simpson. A programme of games and numbers by the children was a feature. During

the summer several picnics and rambles have been enjoyed at Household heath.

Scottish—More than 40 persons, including 22 young men contacted through softball, attended Glasgow branch opening M. I. A. social Thursday, September 19. The programme included community singing, individual numbers, games and a dance.

Welsh—District Commissioner E. R. T. Jones and District Secretary E. Few were honoured guests at the Sixty-second Cardiff Latter-day Saint Boy Scout troop investiture ceremony in the branch hall, Wednesday, September 25. Six Scouts, trained by Scoutmaster William A. Perry, took the oath, and speeches were delivered by the Scout officials and Scoutmaster A. Woods of Sixteenth Cardiff troop, who gave a cinematograph lecture on the Silver Jubilee celebration.

DEATH

GARDNER—An active worker in Liverpool branch and Manhattan branch of Eastern States mission, Henry Gordon Gardner, 28, died October 5 of injuries sustained when he fell down the hold of the merchant ship on which he was serving as deck officer near Para, Brazil. He was buried at Maranham, near Para, October 6. He was the son of Captain John

Gardner and Mary Caldwell Gardner, and is survived by his mother, a brother, David, and two sisters, Edna and Jean, all of whom are active members of Liverpool branch. Brother Gardner was active in the M. I. A. and Sunday School, and was ordained a priest by Elder Joseph Fielding Smith, Jr. at Liverpool, October 7, 1934.

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